

THE
Recantation made at
Paules Crosse, by William Tedder
Seminarie Priest, the first of December,
Anno. 1588.

PSALME. 118.
*Impulsus euersus sum ut cadrem, et Domi-
nus suscepit me.*

I was sore shaken that I was like to fall, but the Lord
hath vpholden mee.

V Vherunto is adioyned : The recantation or abiura-
tion of Anthonie Tyrell, (sometime Prieste of the English
Colledge in Rome,) pronounced by himselfe at Paules
Crosse the next Sunday following,
in the same yeere.

Scene and allowed according to the
order appointed.

AT LONDON,
Printed by Iohn Charlewoode, and
Vvylliam Brome. Anno.
Dom. 1588.



THE

RECOLLECTIONS OF

English Characters by William Topley

London: Printed by W. Topley, 1784.

1784.

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

—————

To the Christian Reader.



Efore you come to the reading of this my recantation, I thought good to aduertise you, first of the cause that moued mee to publishe it in print, which is the satisfaction of all my Countreyemen. First, of them that were present at the pronouncing of the same, for though they did heare mee speake in that place where I did viter it, yet heard they not all that heere is sette down for the shortnes of time caused me to omitt that which I did. Secondly, I haue added something more then was in that copie: such are moste of the authorities noted in the margent, out of the Scriptures, and certaine verses, which heere I haue put downe. Thirdlie, I thought it not sufficient, to haue pronounced it in one place: I know it had beene sufficient for the assembly there present: But, my desire is, that all her Maiesties Subjects whersoener, though they heard me not, shold haue if it please them, a copie of my Recantation in theyr hands. First to peruse for their satisfaction. Secondly to prayse God for myne effectuall conuersion.

I am nowe to entreate the Christian Reader, not to consider so much the stile wherein I haue written it, as the affection wherewith I did write it: and when you haue seene the same, I beseech you to pray God to continue me in that good worke, which his maiestie hath begun very gratusly in mee.

Your hartly welwiller
William Tedder.

William T. Miller

The Recantation of William

Tollder Seminarie Prieste, pronounced by him-

selfe at Paules Crosse, the first of Decem-

ber. Anno. 1588.

(..)



Although euen from my childe-
hooe in a manner, I haue bene note-
led by in the faith or rather erroꝝ of the
Church of Rome, (bothe my Parents
being vehemently addicted to y^e same)

Yet my fault was so much the greater, because I did
not onely obstinatlie, but also in a manner desperatly
persist in that Synagogue against mine owne consci-
ence. For I was alwaies distracted in minde with

doubts of the greatest points of that Religion. As of
the Pops his authoritie. The doctrine of transub-
stantiation. The presumption of freewill. The fancy
of purgatorie. The derogatorie sacrifice of the Masse,
and such like. In the which opinions I waded so far,
that if the helpe of the Lord G D had not bene at
hand, it had bene to mine utter ruine and confusion.

But seeing it hath pleased God to call mee backe a-
gaine, I will say as Dauid said: If the Lord had not

helped me, it had not failed but my soule had bene
put to silence. Again, I was in greater fault, for

though I thought they could proue these Articles by
authoritie of Counsellors and Fathers, and as they

beare men in hand by good reasons, yet could I finde
not so much as the grounde of one woꝛde for them in

the holy Scriptures. And thus being overwhelmed
with so great waters, I was constrained to cry with

the Prophet: I sticke fast in the deepe myre where
no grounde is, I am come into deepe waters so that

Psal. 94.

Psal. 69.

A. 4.

the

the floods runne ouer mee.

Thre causes there were which kept me so long in mine obstinacie and errozs, which being comparcd with the cause of my returning againe, are of no force at all, because they were foolish and of men: the other, was onelie of God, whose thoughts are not as the thoughts of men.

The first of these causes which turned me so farre from the waie, was the great delight that I had in the studie of Naturall Philosophie. And in this point I was perswaded, that I shoulde more profit in the partes beyond the Seas, then here at home in mine owne native Countrey, and therefore, partlie by the instigation of my ffather, and partlie for the desyre that I had to see foraine Countries, and most of all for the loue that I bare vnto y studie of Philosophie, I repaired vnto the Countries beyond the Seas, little considering the dangers that might ensue thereof, as the displeasure of God, the displeasure of my gracious Prince, and the offence of all my Countrey men.

The second cause, was the feare of worldly shame and tēporall discredite, for I feared that then, which I finde nowe to bee true: which is, that they which were once my frēdes, would become my mortall enemies, which by experience I know. I did not consider then, or els I cared not for that sentence of our
Luk. 12. **Sauour:** Every one that confelleth me before men, the sonne of man shall confesse him before the Angels of God. And hee that denyeth mee before men, hee also shalbe denied before the Angels of GOD.
 This was the cause that made mee to take a preposterous waie, turning all things to mine owne credit, when I shoulde haue turned them to the glorie of al-
Matt. 6, mighty God, for our Sauour saith: First seeke the
 king-

dome of God and the righteouſnes of the ſame, and all other things ſhalbe giuen vnto you. Thus thinking to get credit by mine obſtinacie, I did loſe the fauour of God, the loue of my Soueraigne & Quenes moſt excellent Maieſtie, and the good will of all true ſubiects, which I hope to recouer againe, by this my free Recantation, and my further conuerſation from henceforth in my Countrey.

The third cauſe, was the tickling of vaine glorie, and this cauſe I am ſure doth detaine moſt of the contrarie ſide in their peruerſe obſtinacie, howſoeuer they bragge that they ſeeke nothing by their dealings but the glorie of God. For, I was not moued a little to ſubmitt my ſelfe to her Maieſties mercie, and to embrace the knowledge of the true ſayth, ſeeing the wicked counſell and deuilliſh deuices of the Pope and his Children, againſt the Quenes moſt excellent Maieſtie, and our moſt deere Countrey. Which counſels I thought they woulde neuer haue put in execution. But when I ſaw that great practice come to paſſe, I meane the inuaſion of this Land, God ſo mouing me (as hereafter I will manifeſt) I thought vtterlie to forſake them, although couertlye for vaine gloryes ſake I continued a while amongſt them. I thought it then a goodly thing, and woorthye of commendation for mee, to defend an euill cauſe by probable reaſons. Yet I knew it was an hard thing for Anaxagoras to proue that ſnowe was blacke, or yncke white, and for me to proue light to be darknes, or darknes to be light. For it is written, I will 1. Cor. 1. deſtroy the wiſedome of the wiſe, and caſt away the vnderſtanding of the prudent.

But now, ſeeing it hath pleaſed almighty God, to call me to the knowledge of his trueth, in deteſtation of this vaine glorie, I will ſaie with the Apoſtle: 2. Cor. 11

B. 1.

gloriar

gloriarī oportet, quæ infirmitatis meæ sunt gloriabor, that is, If I must needs boast, I will boast in mine infirmitie. And againe, Libenter gloriabor in infirmitatibus meis, ut inhabitet in me virtus Christi: that is, I wyll gladlie boast in mine infirmities, that the power of Christ may dwell within me. Thus haue I brāfely declared the causes which draue me out of the waie, and caused me to delight in vanities, and follow lyes
Psal. 4. so long, that if Gods grace had not bene, I had bene cleane cast awaie. But, now I saie againe, *Impulsus*
Psal. 118 *enerfus sum ut caderem et dominus suscepit me,* I was sore shaken that I was like to fall, but the Lorde hath vpholden mee.

But here you will aske mee the cause of so sudden a change: I aunswere, that I knowe no other but the grace of almightie G D D, the which worketh when and as it pleaseth him. This grace haue I often refused for the causes before alledged: me thought I heard him saie vnto me daillie, *Ecce sto ad*
Apo. 3. *ostium et pulso,* Behold I stand knocking at thy dores. Yet was I not ashamed to thrust him out, and to let in his aduersarie the deuill. I hearde him cry within
Cant. 5. *me, Aperi mihi soror mea, amica mea, Columba mea, immaculata mea, caput meum plenum est rore, et circum*
mei guttis nocturnis: Opē vnto me my sister, my friend, my Doue, my vnspotted, my head is full of dew, and my locks with the droppes of the night. I heard him giue me these loning titles, but I refused him & gaue
Ibidem. him this aunswer: *Expoliam me tunica mea, quomodo induar illa? Laui pedes meos quomodo coinquinabo illos?* I haue put off my coate, howe shall I put it on againe? I haue washed my feete, howe shall I defile them againe? Thus continued I, vntill hee by his grace so sweetly and forcibly prevented me, that whether I would or not, at length hee compelled my rebellious
 will

wyll to obey. So that I which once did so little account of the true and auncient faith, that I counted it for an heresie: now I see euidentlie, that without the same there is no waie to saluation.

Therefore, if euer you pittied anie mans case, I beseech you haue compassyon vpon mine, considering that it is a thing incident to mans nature to erre and to sin, but to continue and persist in it, is the parte of the deuill. I freeilie doe confesse & acknowledge that I haue sinned against God, my Prince, and my Country, as a man whose nature is prone, & the thoughts of whose hart is alwaies bent to mischiefe, I persisted in mine errours a long tme, as one that followed the suggestions of the Serpent, rather then the inspirations of the spirit of God. But by his motion, I am returned againe to the shepfold of Christ. Wherefore I request you all, for the tender mercies of God, that you would receiue mee that returne againe, following the steps of our Sauour: who disdained not to receiue Publicans and sinners: who left 99. sheepe in the wilderness and went to seeke one that was lost. I haue been like the prodigall Son, which losely and wantonlie spent his portion in ryot & luste, and was compelled to eate such meate as the Hogges did. All this haue I done, I haue spent that Talent which God gaue me, in maintaining the harlot of Babylon, in vpholding the chaire of pestilence, I meane the Church of Rome, I haue fed my selfe with the swill and dregs of mens inuentions and traditions, forsaking the fountaine and fode of Gods worde. All this I haue done: but at the last being by hunger compelled, I cryed out with that prodigall childe, saying: *Pater peccavi in celum et coram te, iam non sum dignus vocari filius tuus*: Father I haue sinned against heauen and before thee, I am not woorthy to bee called anie

Gen. 6.

Luk. 15

Luk. 15

more thy Son. This confession moued his Father to compassion, who louingly embraced him, receiued him willinglie, and cherished him tenderlie So I desire you not to refuse me, though I come late home, receiue me againe, and haue compassion. For our Sauiour Christ saith, *Beati misericordes quoniam ipsi misericordiam consequentur*, Blessed are the mercifull for they shall obtaine mercie. And truely to haue compassion is a thing wherein a man doth followe the example of almightie G D D, for Christe himselſe doth say, *Estate misericordes sicut pater vester misericors est*, Be you mercifull as your Father is mercifull. Receiue me I beseech you which was a fugitiue, as one that repenteth, as one that desireth rather to bee an

Matt. 5.

abiekt in Gods house, then to dwell in the Tabernacles of sinners. His name therefore who hath so mercifully called me, be blessed for euermore.

Luke. 6

But now I will come to the purpose, that is, to recant and renounce such errours, as heeretofore I haue maintained, desiring God, that as it hath pleased his heauenly goodnes to giue me the grace to forsake them, so it would also please him, to giue me the gift of perseuerance to continue, that I may no more fall into them againe.

Psal. 84.

You knowe it is the nature of the Serpent, to keepe his head whole though he put his body in danger for the defence of the same: but, if a man once bryse his head, he can no longer endure against him but he must of necessitie die. And I can no better compare the huge and welbic masse of Papistrie to anie thing, then vnto a Serpent, therefore in renouncing of it I will begin with the head.

The first Article of the Pope. The Papists doe thinke, and I did thinke the same, that the Pope was Christ his Vicar, and supream head of the vniuersall Church here vpon the earth militant.

The first
Article of
the Pope.

The Papists doe thinke, and I did thinke the same, that the Pope was Christ his Vicar, and supream head of the vniuersall Church here vpon the earth militant.

militant. This Article being mightily upholden, and stoutly defended, they thinke none other of their Bulwarks can be shaken. They thinke also that hee hath such a prerogative, that he cannot erre, whereof yfself this presumption in deposing of Princes, degradation of Bishops, excommunication of all sortes of people without respect, and of most light occasion.

Whereof hee presumeth to prescribe Lawes to the whole Church, the which forsooth without his dispensation must be inviolable, *Sub pena excommunicationis*. And whosoever doth breake them, if it be Emperour, King, Quene, or what Prince soever, he must be deposed, such wickednes hath he practized against the Quenes most excellent Maicstie, to his utter shame and confusion, that the Power be may bee fulfilled, God sendeth a shewde Cowe shorthe hornes. But his holines, if it please you, is not contented with this: hee chalengeth to himselfe so great a prerogative, that hee will make and deface Articles of the Faith at his owne will and pleasure. *Quia Dominus Deus noster Papa. Gratian.* Whereof it ariseth, that in that Synagoge, scarce any of the Laye people can tel what they beleue: for being asked a reason of their faith, they saie nothing els, but thus beleueth the Church, thus saith the Pope. Whereas in deede, the reason of our Faith should be taken from the word of God, for as the Psalmist saith: *Omnis homo mendax*, Every man is a lyer. And therefore it shal suffice me that the Pope is a man, and consequently a lyer, and may not onelie erre, but also hath already erred, which if I desired not to be brieve I would prove, vnles by this his supreamie usurped authority he be deified or made a God, which thing to confesse is not onely impudencie but also intollerable blasphemie. I therefore doe here vtterly detest, abiure, and renounce him, with
all

all his excommunications, interdictions, suspensions, degradations, depositions, irregularities, and a thousand such like trifling thunderbolts. I pronounce also his doctrine, not to be according to holy Scripture, but contrarie vnto it, and therefore I doe freely and ioyfullie recant it, thanking GOD that it hath pleased his diuine Maiestie to deliuer mee from the slavery of that Tyrant, desiring him also that I may not fall into his subiection againe.

2 Of the
Mass.

Pert vnto this is their blasphemous doctrine of theyr Propitiatorie sacrifice, which they call the sacrifice of the Masse. This Masse I once did denoutlie thinke vpon, hearde with great attention, and with great reuerence I did celebrate, onlie because I thought it was indeede a sacrifice, propitiatorie both for the liuing and the deade: when as the Scripture plainlie testifieth, that *Christus semel pro peccatis nostris mortuus est, iustus pro iniustis, ut nos offerret Deo, mortificatos quidem carne, viuificatos autem spiritu.* Christ once died for our sinnes, the iust for them that were vniust, that he might offer vs vp to God, mortified in fleshe, but quickned in spirite. Vetherto also dooth all the Epistle to the Hebrewes sende. It was also cominaunded the High Priest in the olde Law, that hee shoulde enter into *Sancta Sanctorum* but once in the yere, which similitude the Apostle, in the same Epistle, applyeth vnto yonely sacrifice which Christ offered for our sins vpon the Crosse. The which because he hath once done, I thinke it vnlawful to haue any moze propitiatorie sacrifices then that one of our Saviour Christ. And therefore that which they call the propitiatorie sacrifice of the Masse, I thinke it rather to be a derogatorie blasphemie to the passion of Iesus Christ. And for that cause I denie that either it is a sacrifice, or available for the liuing,
much

much lesse for the dead. I doe also from henceforth vtterly denounce it to be wicked, and an Idol.

Transubstantiation, a terme inuented in the Laterane Counsell, vnder Pope Innocentius the thyrd of that name, to establiſh an other erroꝝ as grosse as it selfe, that is to say: The Reall presence of Christe his bodie in the Sacrament (as they call it) of the Altar: is contrarie not onelie to ffaith, but also to naturall reason. For the holy Scripture teacheth vs, that Christ is ascended into heauen, & sitteth at the right hand of God. And also that it was thought conuenient that heauen should containe him, not according to his diuinitie, which is incomprehensible, but according to his humane nature which is circumscrip-
Mar. 16.
Act. 3.
 ble, or to bee contained in one place, for he toke not onelie the bodie of man vpon him, but also the passions of a naturall bodie, and therefore hath his proper place. But if they will needes haue him present in manie places at once, they must also denie y he hath a bodie, and consent to the Eutichian heresey, and saie there was a commiſſion of the diuine and humane nature, which Athanasius in his Creede denieth, saying: *Neque commiſſionem passus, neque diuisionem*, neither suffering mixture nor diuision. Yet of this matter was I neuer so fully perswaded, but that still I had some doubt of it. And now I renounce it, craving pardon of God, for defending that which I alwayes doubted of.

Athanasius in Sym-
 bolo.

The number of the Sacraments in the Church, I acknowledge is no moze then two, that is to witt, Baptisme, and the Lords Supper, and these two I finde to be instituted by Christ himselfe in the holie Gospell. The other five which they adde, which are, Confirmation, Penance, Extreame unction, Order, and Patrimonie: Because I know not where to find
B. 4. them,

4 Number
 of Sacra-
 ments.

them, neither by the institution of Christ, nor in the Gospell or New Testament, I count them not for Sacraments: for I thinke none to haue authority to make Sacraments but God onely, and therefore those two I thinke to be Sacraments and none other.

5 Prayer
to Saints.

They make a great striving and struggling to main-
taine Prayer, and inuocation to the Saints departed, thinking the mediation of our Lord and Advocate Iesus Christ insufficient for vs: This inuoca-
tion, I did thinke being in that Synagogue, to bee a necessaric and a conuenient thing, although for the same I coulde finde no ground in the word of GOD. Yet one thing in the same, being as I thought then an abuse, I knewe not howe to excuse: and that was the inuocation of diuers Saints for diuers purposes. As, one against the plague, as S. Sebastian. An other against the toothake, as S. Appolonia. Another against the falling sicknes, as S. Christopher, and dyuers other. As though almightie God coulde not heare vs but by the helpe of these Saints. And thus in calling vpon them, we derogate from the glorie of almightie God. But they say, they desire them but to pray for them, and aske no other grace at theyr handes. Then woulde I gladly knowe of them why they vse these verses in theyr office of S. Peter ad vincula.

*Solue iubente deo terrarum Petre cathenas,
Qui facis vt pateant caelestia regna beatis.*

In English thus,

O Peter loose as God commaunds, from vs the earthly chayne,
The which to blessed me dost make, the gate of heauen plaine.

¶ And in a Hymne of the same.

*Iam bone pastor Petre clemens accipe,
Vota precantum et peccati vincula,
Resolue tibi potestate tradita,
Qua cunctis calum verbo claudis aperis.*

In English thus.

Nowe sheepeheard good, o Perer milde receiue,
The vowes with prayer which we yeeld to thee:
By that same power which God to thee did giue,
Which mak'it the skyes be shut, and wide to bee.

One thing I inerruaille at, that as yet the aduersaries beeing in controuerfie, whether the Saints do see God or not, and yet graunting that Saints can not heare the prayers of the liuing but by the sight of God, why so obstinately they defende this point: And now, whereas befoze I counted it necessarie & conuenient, I count it vaine, and superfluous, and take it for an error.

Againe, prayer for the deade, is a point of great Religion amongst them: which Article they ground vpon an other, no lesse absurde then it selfe, and that is Purgatorie, which Purgatorie I see not howe they can defende by Scripture, though they seeme contentiously to wrest certaine places of the Scripture, from the true meaning of the same vnto theyr owne meaning, and all to defende this grosse error of theirs. For they say that those soules that depart out of this life with any veniall sinne, or els with the Reliques of mortall sinne: must needs bee purged after this life befoze they can come to Heauen.

This is a grosse error and is taken out of the Booke et Virgil, for in that place where hee bringeth Anchises, to instruct his Sonne Aneas of theyr state in heil, he speaketh on this sort.

Quin et supremo cum lumine vita reliquit

Non tamen omne malum miseris, nec funditus omnes

Corporum excedunt pestes, penitusque necesse est;

Multa diu concreta modis violascere miris.

Ergo excutuntur panis, veterumque malorum

Supplina expendunt, alia pantuntur inanes,

C. 1.

Suspensa

6 Prayer
for the dead

Antid.

6.

*Suspense ad uentos; ciliis sibi gurgite vasto
Infectum eluunt scilks, aut corpus igni,
Quisque suos patimur manes; exinde per amplum
Mutimur Elysium et pauci lata arua tenemus.*

In English thus.

And also when the pleasant life is gone with glad some light,
Yet every mischief from those soules is not departed quite,
Nor plague of body yet is gone, and so it needfull is,
That many things should them destine which once haue been
Therefore they suffer punishment, & for offences past, (amis.
They haue their meed, of blustering winds, some feele the bitter
And some in bottō of a gulf do wash their faults away, (blast
And some with flames of scorching fire, for passed sins do pay,
Each one of vs his paine doth feele, and then exempt frō paine,
We walk about these pleasant fields a very little trayne.

This Article therfore with the rest, is superstitious, vaine and ridiculous.

7. Workes
of Supere-
rogation,

Workes of Supererogation as they call them, are so vaine and foolish, that I meruaile that wyle men at any time will confesse any such to bee. For the holie Scripture sayth, that when we haue done all that we can, we must call our selues vnprofitable seruaunts. Truelie for my part, I knowe not why they should so bind God vnto our workes, that if we do them, he cannot chuse but saue vs. For all that we can do cometh from God, and we are bound to followe, and accept of the good inspirations of him. But this worde Supererogation, doth signifie that the worke which we do, is more then we are bound to do, which taketh awaie the grace of God as the Pelagean doth, and fortifieth our freewill so much, as though it had neuer been lost. But truely I think and beleue our freewill to be so wounded, that not onely it is not able to do more the we ought, but also it can not performe y^e which we ought to do. Let them of the aduersary part contend and wangle neuer so much to the contrarie. The grounde of thes
their

their ingrounded doctrine, is taken out of the Parable of the Samaritane, which tooke compassion vpon him, who descending from Ierusalem to Iericho, was wounded by Thēues. For paying the Hoste of the house for his charges, he told him that whatsoever he laid out more thē he had giuen him, at his return he would pay him againe. Yet consider they not, that in that Parable our Saviour exhorteth vs to mutual lone & neighbourly charitie, and that euery man is bounde to doe good vnto his neighbour in time of neede.

They denie that faith is sufficient to iustifie vs in Gods sight, without our owne merits, contrary to the doctrine of the Apostle in his Epistles to the Romanes, and Galathians. For good works are indeede required at our handes, not as the cause, but as the effect of our iustification. And for this cause works are required at our hands, to be a testimonie of our Faith, and a cause that other men may giue the glorie vnto God: for our Saviour saith, *Sic luceat lux vestra coram hominibus, vt videant opera vestra bona et glorificent Patrem vestrum qui est in calis.* So let your light shyne before men, that they may see your good works, and glorifie your Father which is in heauen. Then is it consequent, that our iustification commeth no waies of our selues, but onely by faith in Christ Iesus.

After this followeth a most ridiculous doctrine, of the Popes Indulgences and pardons, wherein he doth most insolently arrogate to himself, the dispensations of Christ his passion, applying that to the forgiveness of sins, the forme of which hath an arrogant kind of speech, as thus. If a man fast one Friday with bread and water, he shal haue plenarie indulgence, and if he fast so on another day, his pardon shalbe limited.

ted for certaine yeres, as 10000. yt. or some such like, or els *a pena et culpa*. I alwaies thought these trifles vaine, but now I see the blasphemie of them. For it is scant possible to get these great Indulgences, but by wearing a paire of Beades, or a Crane, Medall, Crucifixe, Picture, Agnus Dei, or such like tromperie. It would be too tedious to set downe the manifold kinds of these Indulgences, which all tend to one ende, that is, to the lessening of the vertue of Christ his passion.

10 Images.
Exo. 20.

The seconde commaundement plainly forbiddeth vs to make or to haue any grauen Image, or y^e likeness of any thing to worship it. But the aduersarie excommunicateth them that denie the necessitie of Images in Churches, as it is to be seene in dyvers of their Counsels. For say they, it is lawfull, not onlie to retaine them, but also to worship th^e. The which if it be not against the seconde commaundement, let them looke vnto it, I for mine owne part doe see it, and am ashamed that euer I was so blockish, as to thinke a block or a stone to bee necessarie or godlie, I thought it so once, but now I cannot be so perswaded. For he that hath any reason in him to discourse, or sence to perceiue, cannot be so void of reason, or so sencelesse as to exhibit hono^r or reuerence to a sencelesse Image, when the same Image, if it had sence, would not onely refuse that worship, but also would willingly fall downe to worship or adoe the workman that made it.

11 Com-
munion in
both kinds

They hold and defend that the Laye people may not receiue y^e Communion vnder both kinds, which doctrine is repugnant to y^e institution of Christ. For he said vnto th^e that were present with him at his last Supper, Take and eate, and drinke ye all of this. For though the aduersary say, that the Laye people haue

haue not the priuiledge to receiue the Cup, because the Apostles who onely were present at that supper were Priests, and not Laye men: it holdeth not, for by the same reason, a man may also barre the Laye people from receiuing of either kinde, for if Apostles were Priests, and only present at the Supper, ergo it is vnlawful for any to be partaker of that Supper but onlie Priests. And yet Chyist himselfe in another place saith, Vnles you eate my flesh and drinke my blood, you shall haue no life in you. And these words he spake not only to the Apostles, but *Turbis Iudeorum*, to the company of the Jewes, and therfore I count their dealings iniurious to the people, their doctrine blasphemous, & their p^rose to no purpose.

Finallie, all such Articles, which are repugnant to the word of God: I vtterly refuse, as in speciall, the Seruice in an vnknowne tongue, the prohibition of the reading of Scriptures to the Laye people, the forbidding of the translation of the same into a bulgare tongue, Pilgrimages, Vowes, and to conclude, all such Articles, as are contrarie to the Articles of Religion, set downe by publique authoritie, I doe vtterly renounce and abiure: and on the other side, I doe willingly, and without compulsion, and gladly with reuerence, receiue, embrace, and freely professe, the sayde Articles set forth by publique authoritie, as doctrine without superstition, and most agreeable to the word of God.

Thus haue I generally recanted mine errors in matters of Religion, and nowe, will I accuse my selfe and my dealings, touching my disobedience towards my Soueraigne the Quenes most excellent Maiestie. I haue most stubboznlly and wilfullye transgressed her Maiesties Lawes. Knowing first the offence of going beyond the Seas, and yet caring

not for that, I proceeded further, and willingly was
priested at Rome. Thirdly, maliciously I came into
my Countrey, with a will to seduce her. Sub-
jects from the true and sincere Religion, and make
the subjects to that tyranny, unto the which I was
my selfe subject. Then being banished, I returned a-
gaine into my Countrey, with the same intent that
I came in first, and for these great faultes of myne
I am most hartily forrie, and in the bowels of Gods
infinite mercy, I desire all them, that any waies by
my meanes haue bene deceived, & doe now repent,
to forgive me. Likewise those that haue not as yet
their harts moued by my example, to forsake theyr
errours, and amend their opinions.

Thus first of all I aske forgiveness of almighty
God, whom like a most ingratefull & wilful wretch,
I haue most grievously offended. First, in abusing
his gifts, which of his fatherly godnes he had be-
stowed vpon me. Secondly, in refusing and reiecting
his holy inspirations. And lastly, by prouoking o-
thers to offend by my example. And all this haue I
done, not like vnto them, vnto whom our Saviour
promiseth a milder iudgment in the latter day: but
like vnto them of whom S. Paule speaketh: Which
Rom. 1. when they knew God, did not honoꝝ him as God
was to be honoured, and therfore my damnation had
bene the greater if I had persisted. But seeing that
it hath pleased him, which hath preserved mee from
my Mothers, to call mee to his wonderfull
light, I desire you all that are here present, to giue
him thanks for the same: for there is more ioy in
heauen before the Angels of God, for the conuersion
Luk. 15. of one sinner, then for 99. iust persons which neede
no repentance. Desiring also his diuine Maiestie,
that he would not remember mine olde wickednes
and

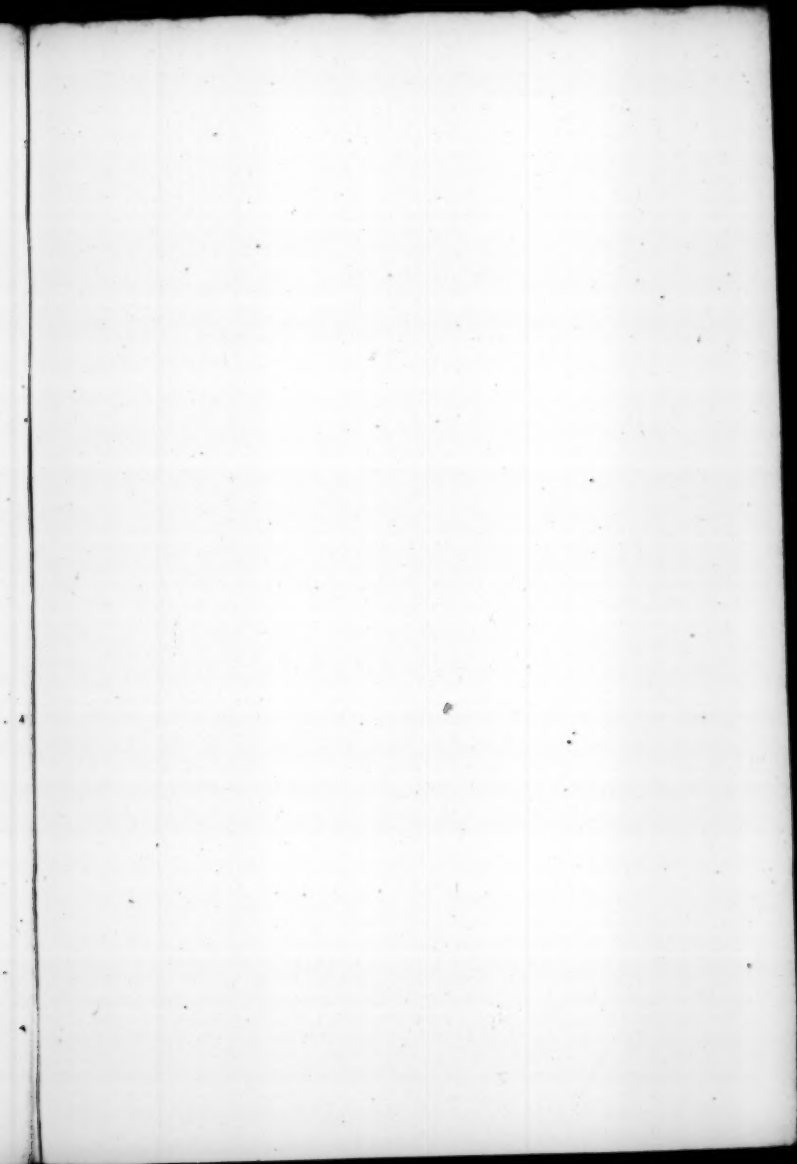
and follie: for if he would enter into iudgment with *Pfal. 143*
 his Seruants, there shoulde none be iustified in hys
 sight. But that he would thinke on the passion of our
 Saniour Iesus Christ, by the which hee hath most
 mercifully redeemed mee, desiring him also, that it
 hath pleased his diuine Maiestie, to call mee to the
 light of his trueth: so it woulde please him to bring
 al them which now do liue in blindnes, to the same.
 Secondly, with humble hart I aske forgiveness of
 the Quenes Maiestie, most humbly submitting my
 selfe to the mercy of so goodly a Prince, whom when
 she called her Subiects to their duetie & obedience,
 not by seueritie and rigor of the Law, but like a pit-
 tisfull mother, by mercie: I haue not onely not heard
 her, but also, (with sorrow I speake it) I haue con-
 temned and set light by.

Lastly, I aske forgiveness of you that bee here
 present, in whom I thinke that I see all my Coun-
 trymen present: desiring you to forgive all such of-
 fences, as I haue committed against God, the
 Quenes Maiestie, and against you.

God saue the Queene.

*Me ita sentire sicut scripsi
 restor Deum.*

Guilielmus Tedderus.



e+9